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IN BONDS:

An Armenian's Experiences.

BY

REV. KRIKOR BEHESNILIAN,

Author of "No Mean City."

THIRD EDITION.

LONDON: MORGAN AND SCOTT,

OFFICE OF *The Christian*,

12, PATERNOSTER BUILDINGS, E.C.

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“The Armenians are the representatives of one of the oldest civilized Christian races ; and beyond all doubt one of the most pacific, one of the most industrious, and one of the most intelligent races in the world.”—RIGHT HON. W. E. GLADSTONE (*Speech at Chester*).

“Originally a brave and warlike people, the Armenians have become distinguished for their peaceful character, and their submissiveness to the government of every country in which they live.”—ENCYCLOPÆDIA BRITANNICA.

“A remarkably strong bond exists among the Armenians as a people. There are no people in the world among whom the family tie is stronger or more respected, and there are certainly no people in the East among whom the position of women is so exalted.”—THE LATE CAPTAIN JAMES CREAGH (1st Royals).

P R E F A C E .

LIBERTY and freedom are words which sound sweet in one's ear. Man, the Creator's highest handiwork, possesses a desire for religious as well as civil liberty.

Those who live in a free land scarcely realize the privileges they enjoy. But when one who has spent most of his life in a country under oppression is permitted to taste the social, political, and religious liberty enjoyed in Britain, he recognizes more fully what a degrading thing it is to be under the oppressor's yoke.

Mr. Gladstone, in a speech at Chester, remarked as follows : "The Armenians are the representatives of one of the oldest civilized Christian races ;

and beyond all doubt one of the most industrious and one of the most intelligent races in the world."

An Armenian by birth, and having lived almost the whole of my life among my people, I think I may claim to be in a position to lay before the world the facts here given, which, I believe, will throw further light on this sadly-interesting subject.

THE AUTHOR.

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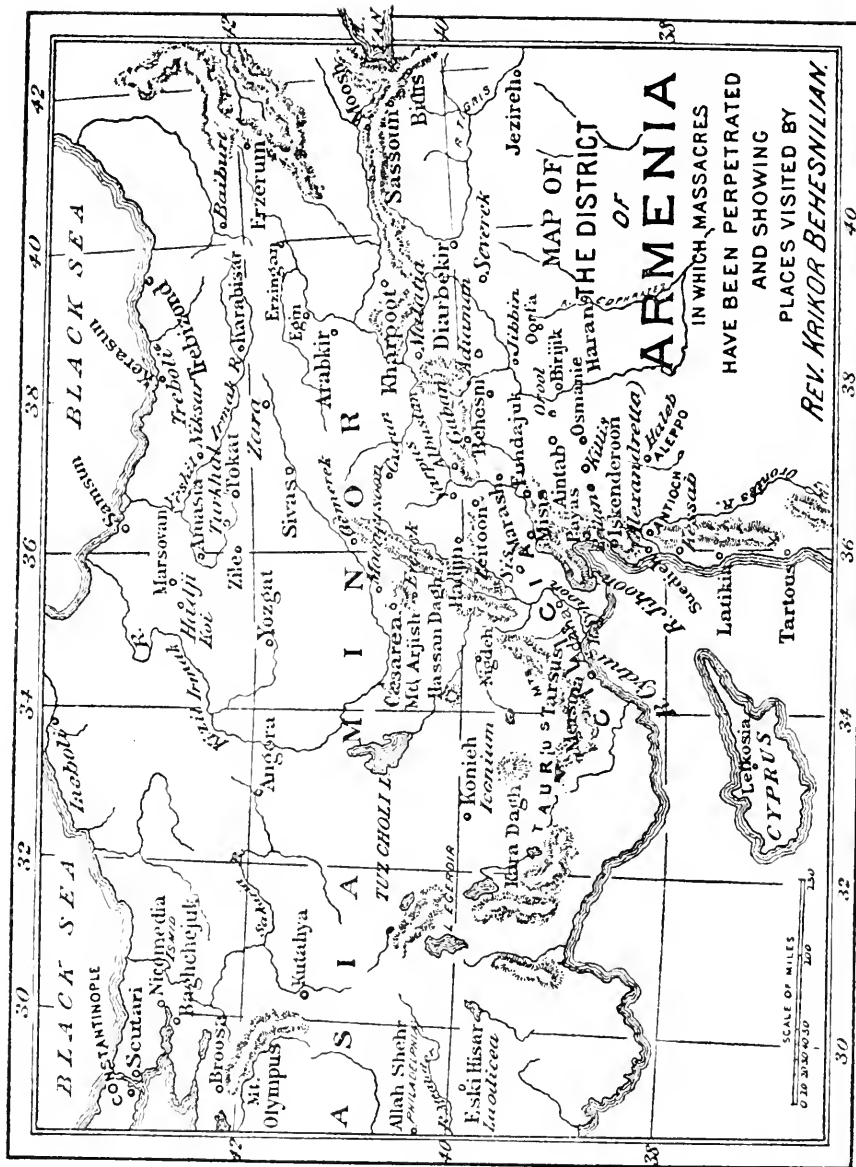
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CHAPTER I.

Armenia—Past and Present.



ANY of the countries which were once glorious are now buried under ruins ; whilst others have almost lost their importance. Armenia, however, is one which, although deprived of its former grandeur, has recently attracted the attention of the civilized world ; and every one who is interested in its people is anxious for their deliverance.

Armenia, the *Minni* of the Scriptures (Jer. li. 27), originally extended from Caucasia on the north, to the mountains of Kurdistan on the south ; and from Asia Minor on the west to near the Caspian on the east. Mount Ararat, on which the Ark rested, was near its centre. The country is, therefore, of great historic interest, although its unity is now destroyed. It formerly comprised the territory now occupied by the Turkish vilayet (province) of Erzerum, part of Diarbekir (Kara Amid), the Russian trans-Caucasian provinces, and part of the Persian province of Azerbaijan. Armenians, as a nation, embraced Christianity at an early age, when, in the year 302, King Tiradates was baptized by St. Gregory the Enlightener, and his subjects became Christians in a mass.

St. Gregory was indeed an Armenian of royal descent, who, having been brought up in Cæsarea, was there

educated in the religion of Jesus. For a time he had endured much persecution, and even bodily torture, for refusing to unite in idolatrous worship. By the blessing of God, however, upon his persevering exertions, a Christian Church was formed in Armenia, over which he was ordained bishop.

Armenia was once powerful and glorious. Solitary ruins, silent and deserted, speak of past greatness, notably the wonderful remains of the dead city, Ani, in the plain of Kars. Armenia was governed at a very remote period by its own king ; but the earliest historical record is that of a dynasty in the sixth century B.C. In B.C. 328 the kingdom was conquered by one of the generals of Alexander the Great. The Romans in their conquest of the country extended it and divided it into Greater and Lesser Armenia, the dividing line being the River Euphrates. The last king of Armenia, Leon VI., was taken prisoner by the Saracens at Gaban in A.D. 1375, after a vigorous defence of his city. He was imprisoned in Egypt for six years ; and being subsequently released, travelled through Europe, visiting London and afterwards Paris, where he died, 1393. From this time Christianity made way in the country, in spite of all the efforts put forth by the Persians and other nations to extinguish it.

“With the introduction of Christianity a great development of literary activity took place, which chiefly expended itself, however, in translation from the Syriac and Greek. Armenian students were found in Athens and Byzantium, Alexandria and Rome ; and some of them attained celebrity in their chosen pursuits. To this tendency we owe the preservation, in Armenia, of many works that have perished in their original languages ; such are the Chronicle of Eusebius, some of the works of Philo, Bardesanes, Faustus of Byzantium, Lerubna of Edessa, etc. The fifth century was one of the most flourishing periods of Armenian

literature. It was then that Mesrob accomplished that modification and development of the Armenian alphabet, which has frequently procured him the honour of being regarded as its inventor. The Old Testament was translated from the Septuagint by Isaac, or Sahak, the patriarch. These learned men were succeeded by a number of worthy disciples, such as Eznig of Golp (Kogkb), Goriun, the biographer of Mesrob, and David the Invincible, a keen student of Greek philosophy, who has left us 'Philosophical Definitions' and 'Translations from Aristotle.' . . . The study of the Armenian language and literature by the savants of Western Europe has shared in the general development of Indo-European philology."*

In the sixth century the Armenian Church separated from the other Christian churches of the East by adopting Monophysite doctrines, and rejecting the decrees of the council of Chalcedon, A.D. 451. From that time frequent attempts were made to effect a union with Rome, who made, and is making, strenuous efforts, by sending zealous missionaries, to increase the number of her adherents. The Armenian Catholic Church, however, which first became a separate community towards the end of the sixteenth century, has always been a small body.

After having been overrun by Mongols, Persians, and Turks, Armenia passed from Persian rule into the power of Turkey early in the seventeenth century. The country has since become divided into several vilayets, one of which bears the name of the ancient kingdom. The climate of the region is varied, the table-lands being cold, and the valleys in summer being subject to seasons of great heat. The country has many fertile regions; and possessing a large number of lakes, is easily able to produce grain, grapes, cotton, and fruits of various kinds. Manufactures are not advanced to any great degree.

* *Encyclopædia Britannica.*

The present race of Armenians are found in all parts of the Turkish Empire, and are a people of Caucasian type, speaking a language of the Aryan family. It has been estimated that there were 4,000,000 of Armenians in the world, scattered through various nations, upwards of 1,200,000 being resident in Russia.

The Armenians have two languages—the ancient and modern tongues—differing completely from one another.

Lesser Armenia has a unique claim upon the Christian Church. From one of its provinces, Cilicia, came the great Apostle of the Gentiles, Saul of Tarsus, whose writings form so large a portion of the New Testament, and who was chosen by the Lord Himself to stand in the front rank of the early champions of the Christian faith.

England is specially indebted to Cilicia; for, in the seventh century, Theodore of Tarsus became Archbishop of Canterbury, and earnestly laboured to promote a high standard of Christian living in this country.

The history of Cilicia is profoundly interesting, both from a classical and biblical point of view. The province was a centre of intellectual activity and culture, while its capital—Tarsus—possessed one of the three great universities of the ancient world. From this university came Nestor, the tutor of Tiberius, and other tutors for Imperial Roman families. Tarsus was also a great centre of trade; “a point of union for all the learned and rich of the east and west” (Basil). Strabo says: “Rome is full of learned men from Tarsus.” Here Mark Antony had his first interview with Cleopatra; and Julius Cæsar spent some time in the city. In the civil wars it supported him; and he bestowed upon it the title of Juliopolis. Augustus also made it a “free city.”

Tarsus is still an important city, having a population of about 25,000. The natural features remain unchanged; fertile plains still surround it; the snow-clad Taurus mountains look down upon the town; and the bright stream

of Cydnus rushes through the city on its way to the Mediterranean. Tent makers are still to be seen in its streets weaving the rough waterproof hair cloth on their simple looms, as in the days when the great Apostle to the Gentiles engaged in this occupation. Indeed, one is constantly taken back in thought to the days of old.

The city is partially surrounded by a wall. Some of the houses are built of stone. The principal edifices are a castle built by Bayazeed, several mosques, public baths, and an ancient church, now a mosque. The tomb of Sardar-apalus, King of Assyria (who is said to have been the founder of Tarsus), is a vast mass of stone 300 feet long, 140 feet broad, and 20 feet high. It is surrounded by a wall, and the enclosure is used as an Armenian cemetery. The finest modern building is the new Armenian Church.

Cilicia is now partly represented by the modern vilayet of Adana, extending over 14,222 square miles, and having a population of about 330,000. In recent times Adana, the capital of the vilayet of the same name, is the most important town in the province, and is estimated to contain 40,000 inhabitants. Mersina (ancient Zephyrium) is the seaport, and thirty-six miles by railway south-west of Adana; the population is 9,000. Five miles west are the ruins of ancient Soles, afterwards Pompeiopolis. Among other historical towns in the province of Cilicia, Misis and Sis may be mentioned. Misis, the ancient Mopsuestia (Mamistra of the Crusaders), is situated on the Jihun, seventeen miles east of Adana, and contains a population of 2,000. Sis, which is forty-four miles north-east of Adana, is the religious capital of the Turkish Armenians, and possesses a large monastery on the summit of a hill, built like a fortress on the site of the royal palaces, where the kings of Armenia resided from 1182 to 1374. Payas, a maritime town, is fifty-five miles east-south-east of Adana, and situated on the east side of the Gulf of Alexandretta,

which, prior to the massacres, contained a population of 6,300, of whom the majority were Christians. Osmanie is fifty-three miles east of Adana, having a population of about 10,000, the majority being Mohammedans.

The vilayet of Aleppo, which forms the northern extremity of Syria, and which extends from the Mediterranean to the Euphrates, is closely connected, both geographically and commercially, with the vilayet of Adana. The vilayet of Aleppo contains numerous cities, the principal being Aleppo (the capital), Aintab, and Marash. Aleppo, or Haleb, is one of the chief centres of trade in the Ottoman Empire. The city is situated on the Koeik (ancient Chalus), and seventy miles on the east of the Mediterranean. It rose to importance on the destruction of Palmyra, and became the great emporium of trade between Europe and the East. Its manufactures are silks, cottons, gold and silver thread stuffs; and trade is chiefly in the hands of the Christians—Armenians, Greeks, Maronites, Syrians, and Europeans. The present population is estimated to be 127,000. Large caravans arrive from Baghdad, Diarbekir, Mosul, Kurdistan, and Armenia. The trade with Europe is carried on principally by Alexandretta, the seaport of the vilayet, which is situated in the angle between Asia Minor and Syria, and which has an excellent anchorage. Average value of exports (wheat, native manufactures, wool, &c.) is about £1,000,000; of imports (mainly European goods, &c.), about £1,500,000. The population of Alexandretta is estimated at upwards of 10,000, Christians being in the majority. During summer the Consuls and other Europeans reside at Beilan, which is six miles south of Alexandretta. Marash stands about 2,000 feet above the sea. Zeitoun, which is situated 168 miles north of Aleppo, and thirty-six miles from Marash, stands 2,700 feet above the sea. It has a population of between 8,000 and 9,000 Armenians.

In addition to its ancient importance, Cilicia has made remarkable progress in Protestantism during the last three-quarters of a century. Prior to the recent massacres, there were in Asia Minor about 120 native Evangelical Churches, most of which were self-supporting. These Churches comprised 40,000 native Protestants, of whom upwards of 15,000 belonged to the native Cilician Evangelical Churches within the provinces of Adana and Aleppo, and were mainly drawn from the Armenian Church ; but having been led to see the errors of their early faith they embraced the Gospel.

At the introduction of Protestant Christianity the Armenian Protestants had to endure much persecution from the Armenian Churches, especially from its clergy. In 1823 Messrs. Lewis and Baker, agents of the Bible Society, having applied to the Armenian Patriarch at Constantinople for his sanction to the printing of a version of the New Testament in the modern Armenian language, which the common people understood, that dignitary refused his sanction in the most positive terms ; and his example was followed by the clergy generally.

The interesting circumstance which first led the American Board of Missions to send missionaries to labour among the Armenians, was the conversion at Beyrout of three Armenian ecclesiastics, who directed their efforts towards the accomplishment of a reform in their Church. They were greatly aided in this by the labours of Peshtimaljian, a learned and conscientious individual, who, until his death in 1838, was at the head of a school established within the precincts of the Patriarchate. He instructed great numbers of priests, who went forth to labour among the people, with minds thoroughly imbued and their hearts deeply impressed with evangelical truth. The missionaries were greatly aided by Sahakyan, a pupil in the school of Peshtimaljian.

In the autumn of 1844 the appointment to the Patriarchate of Constantinople of Matteos, Bishop of Smyrna,

proved to be a great hindrance to the diffusion of Protestant truth. His object was to crush, if possible, the Evangelical party. Coercive measures were adopted, and the first individual selected to be the subject of this bold experiment was the priest Vartanes, who had been the unwearied promoter of Evangelical truth, and had already suffered banishment for his religious principles. The patriarch caused all the Protestants in general, and the priest in particular, to suffer severe persecution ; but the British Ambassador represented the case of the oppressed and persecuted Armenian converts to the Sultan, and by his earnest and persevering exertions in their behalf, Raschid Pasha, the Minister of Foreign Affairs, gave orders that the Protestants should be allowed to resume their business on condition that they became sureties for one another. This arrangement settled, for the time being, the question of religious liberty for the Protestants in Turkey. The first Evangelical Armenian Church of Constantinople was formed on July 1st, 1846. The Turkish Government—chiefly at the instigation of Lord Cowley, who was temporarily acting as British Ambassador to the Porte—issued an imperial decree on the 15th November, 1847, recognising native Protestants as constituting a separate and independent community in Turkey. On the 18th February, 1856, the Sultan issued a Firman, conferring equal rights, civil and religious, on all the subjects of his empire. For some time past the hostile attitude of the Armenian clergy toward the Protestants has ceased, and there now exists a happy friendship between the two communities.

The Gregorian Armenian Churches are regularly opened twice every day, morning and evening, for prayer. *Mass* is frequently performed in the city churches ; but in the country less often, according to the size of the church and the number of priests attached to it. The service occupies sometimes five or more hours in its performance. It con-

sists of chanting and reading prayers and portions of the Scriptures, alternated with responses by the people. The officiating bishops, priests, deacons, or singers are richly dressed. Small bells are rung, and incense is burned. The Eucharist, as in the Romish Church, must be received fasting. The form of absolution is as follows :—"May a compassionate God have mercy on thee ! May He pardon thee all thy confessed and forgotten sins ! And I, by right of my priestly authority and the Divine command, ' Whatsoever ye shall loose on earth shall be loosed in heaven,' by that same word do absolve thee from all connection with thy sins of thought, of word, and of deed, in the name of the Father, the Son, and the Holy Ghost."

That the mother of our Lord was ever *virgin* the Armenian Church regards as a doctrine of the highest importance ; and they consider that the very thought of her bearing other children after having given birth to Jesus, cannot be entertained by anyone without his being chargeable with blasphemy and impiety. The Gregorian Armenians have an extreme veneration for the cross on which our Saviour was crucified, attributing to it powers of intercession with God, and of preservation from evil. In the book which contains the Daily Prayers of the Church, the following expressions occur :—"Through the supplications of the Holy Cross, the silent intercessor, O merciful Lord, have compassion on the spirits of our dead !" After a cross has been consecrated it may be set up towards the east as an object of worship and prayer.

Those who belong to the Armenian Church believe that by the Sacrament of Baptism original sin is taken away, and that regeneration and adoption follow. Indeed, they have very imperfect knowledge as to the deep spiritual change being necessary, and have little hope of gaining salvation, except by penance, fasting, and good works. They believe firmly in Transubstantiation, and

worship the consecrated elements as God, believing that they have in themselves a sanctifying and saving power. Unleavened bread is always used in the Sacrament; the broken pieces dipped in undiluted wine, are afterwards put into the mouths of the communicants by the hands of the priests, the Bishop previously turning to the congregation and repeating the words, "Holy, holy! let us with holiness taste the honoured body and blood of our Lord and Saviour Jesus Christ, which, descending from heaven, is divided among us. This is life, hope, resurrection, propitiation, and remission of sin."

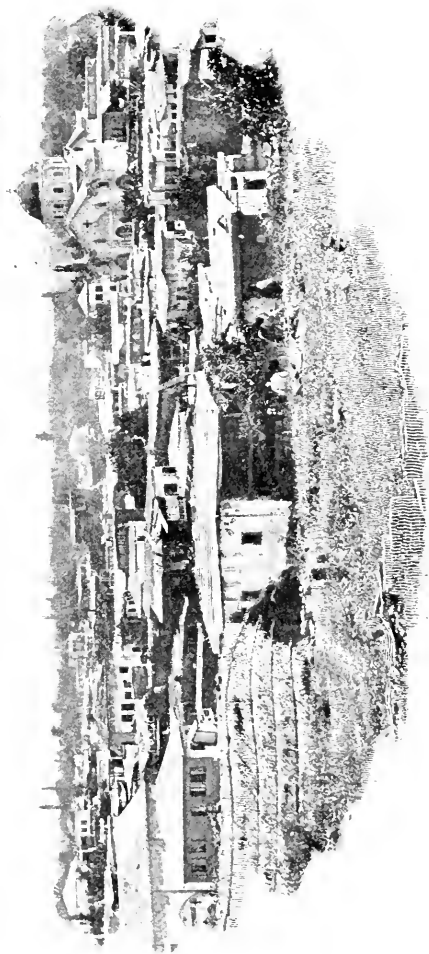
The Armenian Church is Episcopal in its form of government with the three-fold order—*bishops*, *priests*, and *deacons*. There are three degrees of Episcopal rank—the Archbishops (chief among whom is the Patriarch or Catholicos), the Bishop, and the *Vartabad*, or doctor of theology, who frequently has charge of a diocese with Episcopal functions. The clergy are further divided into the black-robed and the white. The former are monks, and alone eligible for the higher clerical offices; while the latter include the parish priests and lower clergy. The clergy of all ranks are supported entirely by the free-will offerings of the people. Marriage may be contracted before ordination, but not after.

There are four Patriarchs—their seats being respectively at Constantinople, Jerusalem, Sis, and Etchmiadzin.

The Armenian Church has shown more fidelity to the Christian faith than the other Eastern Churches, and it deserves to be praised for having under almost continual persecution defended its belief against the religion of Mohammed. Although I am an Armenian by nationality, I am bound to say the Church of Armenia needs the Bible as much as those belonging to the other Eastern Churches. It is to be lamented that the Armenian Church does not realize more fully its dire need of Evangelical teaching.

ST. PAUL'S
INSTITUTE.

THE
ARMENIAN CHURCH



LARSO.—THE BIRTHPLACE OF THE APOSTLE PAUL.

CHAPTER II.

The Evangelist among the Protestant Churches in Cilicia.



THE Armenian Protestant Christians are, as a rule, educated and enlightened ; but their parents, who in early life had been worshippers in the Armenian Church, still retain, to some extent, the influence of the doctrines and habits of their early years. This can be rectified only by means of instructive sermons on the leading doctrines of the Gospel.

Most of those who embraced Protestantism at its introduction to Cilicia have endeavoured to teach themselves to read by means of the Bible. My own father taught himself in this way ; but he was desirous that I should obtain the necessary education qualifying me to take an active part in the work of God. Thanks be to God who has given him his heart's desire, which was also mine ! I owe much to my father's earnest prayers on my behalf.

I am a native of Cilicia ; at an early age I dedicated myself to the Master's work. Having obtained a partial education at home, I commenced as a lay worker in 1885, and taught and preached at Tarsus and in other parts of Cilicia under the auspices of the American Mission. Under God's blessing many young men were brought to know Christ, some of whom left the Armenian Church and joined the Protestant Assembly. Of this number two were natives of Tarsus : one of whom became a teacher in Tarsus, and also in Konie (Iconium) ; while the other, after a course of

study at the Syrian Protestant College, Beyrout, qualified in America with the object of working as a Medical missionary amongst his native countrymen in Cilicia. Another successful case was that of an orphan young man of Marash, who was brought up by my parents, and instructed for several years by myself. He afterwards taught in Albustan (a village near Marash), and his services were greatly esteemed by the Protestant residents. He is now studying in America for further Christian work.

Many business young men, who were desirous of studying, but who had no opportunity of doing so at any other time, were enabled to receive Christian education as well as secular knowledge in my evening classes; and some were led to the Saviour, as a result of religious conversations which I had with them.

I afterwards assisted the native pastors of the Evangelical Churches by taking Sabbath and week-day services, and when paying their pastoral visits I frequently accompanied them.

The native Protestant Church of Tarsus, whose congregation numbers upwards of 300, has made remarkable progress owing to the co-operation of the workers of St. Paul's Institute, established in that city ten years ago, which is under the direction of an influential committee in New York, and which is an important centre of Christian influence. Here young men from various parts of Cilicia obtain Christian training and secular knowledge.

By self-denial and perseverance I succeeded in obtaining sufficient money to bring me to England, and arrived in London in 1888. The object of my visit was twofold. I desired to complete a course of study for the Christian ministry at one of the English colleges, in order that I might render greater services to the work of God in my native country. And secondly, to endeavour to make Christians in England acquainted with my country and work.

Through the experience gained during the four years in which I taught and preached at Tarsus and other towns of Cilicia, I fully realized the need of a TRAVELLING EVANGELIST to visit the churches in that region. Possessing no private means, and knowing that, although the Cilician Protestant Churches felt the need of such a worker, they could barely support themselves, and therefore would be unable to maintain an Evangelist, I desired to bring the matter before Christians in England. I found that no existing society in England was in a position to charge itself with the employment of an Evangelist in Cilicia; so I endeavoured to secure the co-operation of individual friends here who were in sympathy with my mission. By the Lord's goodness I succeeded. Through the generosity of friends and the help afforded me by the College authorities, I entered upon a three-years' course of study at New College, South Hampstead, during which period, by conducting religious services, lecturing upon "TARSUS OF YESTERDAY AND TO-DAY," and by means of the circulation of my little book, "NO MEAN CITY," I was able to secure additional support.

A meeting was held in Exeter Hall on May 31, 1892, under the presidency of Lord Kinnaird, when the TARSUS BIBLE-TEACHING MISSION was established, and at a subsequent meeting of sympathisers a committee of twenty-four influential clergymen, ministers, and laymen, was elected to supervise my labours in Cilicia. At this meeting the late Rev. Dr. T. W. Brown, secretary of the Turkish (now Bible Lands) Missions' Aid Society, Lord Kinnaird, and Rev. John Kennedy, D.D., spoke in warm approval of my work. The Principal of New College (Rev. Vaughan Pryce) also attended, and spoke of me as "an approved student of theology, who had won the esteem of his fellows by his high character and perseverance."

I was ordained at Whitefield's Tabernacle, Tottenham

Court Road, in October, 1892, and returned to Cilicia in the following December, the first missionary sent by English Christians to Armenia.

Upon arrival I immediately started evangelistic work, preaching and teaching in the towns and villages as far as Marash. The fact of my training as a pastor having been undertaken by English friends secured me a welcome everywhere in the native Protestant Churches; and on my arrival at Marash I was met by a company of nearly five hundred persons—many on horseback—of all creeds, who thus honoured the English pastor.

On February 16th, 1893, I was united in marriage to Miss Semagule Salibian, the daughter of a Protestant Christian merchant at Marash, who was the honorary interpreter to the American Consulate, and also honorary treasurer of the American Mission there. On the occasion of my wedding upwards of 2,000 persons were present, who were attracted in no small degree by the fact that the service was conducted mainly in English fashion. As my wife had been educated at the Girls' College at Marash, and I was a minister trained in England, we were both attired in English costume, while one of the lady missionaries from the College played the "Wedding March," on the bridal procession entering the church.

Although able to work in Marash, where there were many open doors, journeys in the more distant parts of Cilicia were for a time impossible, as I was kept without a passport. For a long time I failed to move the Pasha (governor), although I made repeated personal applications to him; but through the influence of the British Consul at Aleppo it was eventually granted. In connection with the delay in obtaining my passport I may relate the following interesting circumstance.

Through the kindness of some English friends I had taken back with me a magic-lantern, with a good supply of

slides. The Pasha, hearing that I had with me some views of London, sent for me to give an exhibition at his house. Of course, I was glad to go ; and I found that nearly all the Turkish officials of the town had assembled to see the views. I seized the opportunity of showing also some views of scenes in the life of our Saviour, as well as describing the circumstances attending each picture. By this means I was able to make the object of my mission clear to the assembled company ; and no doubt the evening's employment lessened the opposition of the Pasha to the granting of the passport, for I soon afterwards received it. I was now free to undertake preaching tours.

From Mersina (the seaport) to Adana (the modern capital) there is a railway, owned by an English company ; but other parts of Cilicia have not yet been supplied with the same facility for travelling. On one occasion, when I was going through a rugged, mountainous district, my hired mule, after frequently stumbling against large stones, fell down. I was crushed under the baggage and became unconscious. When a medical man was brought, he found I was severely injured. This I mention to show that missionary travelling even in modern times is not unattended with some amount of danger, and is frequently only such as men can safely undertake.

Having been ordained, I was able to render special service to the Cilician Evangelical Churches. Besides the evangelistic meetings, held with cheering results, I also administered the Lord's Supper and Baptism in some of the Protestant Churches in the towns and villages, where the preachers, being unordained, could not officiate. These services were a great help and blessing to Churches which on account of their poverty, were unable to pay the travelling expenses of an ordained pastor ; and, in consequence, seldom enjoyed the privilege of the Lord's Supper or the rite of Baptism. At these services, which were frequently

attended by those belonging to the Armenian Church, the true meaning of these ordinances was expounded.

The London Committee being unable, in consequence of financial depression, to support the work as they had desired, I was obliged oftentimes to delay my preaching tours, although I received letters of invitation from nearly every Church and mission-room throughout the province of Cilicia. However, with my limited resources, I contrived to undertake a considerable number of preaching tours within the provinces of Adana and Aleppo, when, at various places, as opportunity offered, instructive as well as evangelical sermons were preached on the leading doctrines of the Gospel. Thus, whilst sinners were urged upon to yield their hearts to the Saviour, with excellent results, an interest in the study of the Bible was aroused.

In the course of my various journeys, I have reached, by railway or caravan, many of the towns and villages, including Mersina, Tarsus, Adana, Osmanie, Marash, Aintab, Gaban, Fendejak, Beilan, and Alexandretta. Some of these places were visited twice or thrice. I generally travelled alone, but sometimes my wife accompanied me ; and, in addition to various evangelistic meetings during the week, we frequently held as many as four or five services on Sundays.

A prominent feature of these preaching tours was the holding of meetings for Biblical teaching. By this means I was able to reach nominal Christians and urge them to closer Bible study, that they might, by the clear light of the Word of God, see their errors. As is well known, it is not easy to work among those who imagine themselves to be fully informed in matters of religion. At all the meetings I endeavoured to lead sinners to Christ ; and after almost every service had the joy of hearing of some who had been led to feel their need of salvation, and had yielded their hearts to Jesus.

In connection with these meetings nearly 3,000 Bibles

and New Testaments were carefully distributed by us, mostly to the members of the Armenian Churches. Many young men came to us with letters of application from their religious teachers, who previously discouraged the study of the Bible, calling it contemptuously "a Protestant Book." Among many others was a boy, who was unable to pay anything for a copy. I asked him to learn a chapter by heart, and promised him a Bible if he should do so. A few days after he returned, repeated the chapter, and obtained the Bible: with great glee he hastened to his home. Under our auspices a work was carried on by a Bible-woman, and young women were taught to read by means of the Bible.

Karaman is a suburb in the west-end of Marash. The Christian inhabitants of that place, especially the women and children, were in the winter unable to go to the town and attend the Church services. I for some time conducted evangelistic meetings on Sunday mornings. I had to start very early in the morning, walking up-hill through the snow, feeling very tired; and, as the windows of the mission-room were not glazed, the people were shivering during the service. Yet withal I rejoiced, when after the meeting both the young and old told me that they had, under God's blessing, been enabled to enjoy the Bible, and by searching the Scriptures they were led nearer to Him. Among many other individuals, one Sunday morning, a brother came near the pulpit and told me that through my preaching he had felt his need of the Saviour and given his heart to Him. When I began my meetings there were very few attendants; but in a short time the mission-room was full, and frequently I had many visitors. In connection with my work there a Sunday School was carried on, which was well attended.

On Sunday afternoons I held a meeting for young men,

in connection with the Young Men's Christian Association. At this meeting a chapter was selected from the Bible, each man reading a verse. Some could only read with difficulty ; but they were anxious to take part. At other times they repeated verses from Holy Writ. Sometimes instruction was given on the leading doctrines of the Gospel, with hints to help their Bible study. At the same time Mrs. Behesnilian held a meeting among the girls. These Sunday afternoon meetings were well attended, and they produced awakening impressions upon the hearts of those who took a special interest in them. I devoted some Sunday afternoons to children, and told them some striking anecdotes, illustrating Bible incidents.

There is need for great caution in conducting religious services in Armenia. This was especially noticeable after my sojourn in England. During my visit to this country I had no difficulty in moving from place to place ; but in my native country a passport was necessary before we could make even a short journey. In the choice of texts also it is necessary that care be taken. Any texts which urge warfare with sin and Satan have to be expounded with great discretion, as any language which can possibly be misconstrued is liable to be reported to the authorities. Hymns bearing upon this subject, as "Onward, Christian Soldiers," are for the same reason avoided.

I was enabled to render help to some of the Evangelical Churches by gratuitously officiating at the Marriage Services. These were attended by those who belonged to the Armenian Churches, by the Protestants, and occasionally by the Roman Catholics. Sometimes as many as five hundred people would attend on these occasions.

By officiating at marriage services I had an opportunity of carrying on evangelistic work amongst those attending, by giving a short Gospel address suitable to the occasion.

Those who were already married, as well as the bride and the bridegroom, were specially urged to hold family worship. It is to be lamented that those belonging to the Armenian Churches have no family prayer.

According to the custom of the country, when a wedding takes place, the bridegroom invites all his friends to go to the house of the bride's parents to take her to the church. If the young man's parents are alive, they all live in the same house until some unpleasantness arises among them ; especially between the bride and her mother-in-law, or among the wives of brothers, who are also lodging under the same roof. Sometimes, if a young man has no parents, he lives with those of his wife. Although these customs are very curious, they have some advantage in that country. On the other hand, the parents sometimes are so old and poor that their children are obliged to support them. This they find in most cases is only practicable by living together. However, the European custom of a separate household has been adopted for some time by a considerable number of natives.

I was frequently invited to officiate at the Betrothal Ceremonies. According to the custom of the country, when a young man wishes to become engaged, he invites all his friends to the house of the parents of the young lady, the young man himself not being present on the occasion—a minister accompanying them, who offers to the young lady a present of a Bible and hymn book sent by her lover. In presenting the young woman with the Bible before the assembled guests, I always took occasion to urge its being valued as the best gift her life-companion could offer, and counselling her to study it regularly.

On one occasion, a young lady belonging to the Gregorian Armenian Church wished to accept the present privately ; but I told her that unless she would submit to the usage of

the Protestants, and appear before the friends of the young man, I would not give her the present. After awhile she consented, and accepted the Bible.

It is very gratifying to know that, as a result of Christian education, a great improvement has been made among the native Protestants. And now, those belonging to the Armenian Church and the Roman Catholics are more or less leaving their old customs.

At one time the married women connected with these denominations had to keep silence for several years, and were not allowed to talk to their husbands' parents; and when asked anything, they had to answer either by nodding their head or raising it, as signs of "yes" or "no." Mothers-in-law were very domineering, and would not consult their future daughters in domestic affairs. But now there are some families belonging to the Armenian and Roman Catholic Churches where young brides are allowed to talk a little after a year, six months, or even earlier.

There were at one time partitions between the women and the men even in the native Protestant Churches—there are still partitions in the Armenian Churches. But now, although the men and women are separated in the Protestant Churches, there is nothing to prevent them seeing one another while they worship the same God, whose Holy Book contains nothing to disapprove the fellowship of both sexes during Divine worship. I earnestly desire to see both women and men congregating together in the House of God throughout my native country; for I believe that through the sweet and hearty singing of women in the congregation the voice of God may reach the hearts of sinners, and lead them to repentance.

When officiating at Funeral Services, I had an opportunity of preaching the Gospel to large numbers. In Armenia the coffin is prepared immediately after death takes place,

and the remains are buried during the same day, a custom which is necessitated by the hot climate. The burial is accompanied by loud and continued expressions of grief on the part of the relations of the deceased person. Should the death occur during the night, the body is buried as early as possible the next day. In cases of death from contagious diseases, burial takes place within an hour or so, unless the death occurs during the night, when the funeral is at dawn. When conducting services in houses or cemeteries, I tried, by speaking on the subjects suitable to the occasion, to lead the bereaved to look to the great Comforter and His Holy Book, which contains so many timely consolations; also pointing out that beyond the grave there would be no time for repentance, and that prayers offered for the dead would avail nothing. The Armenian Church, while denying a belief in the doctrine of Purgatory, with strange inconsistency the priests offer prayers for the dead, believing that the souls of the departed may derive benefit from the prayers of the Church.

It is a custom amongst the members of the Armenian and the Roman Catholic Churches to visit the cemetery on Easter Days, and spend several hours there, where the Armenian as well as the Roman Catholic, priests offer Prayers for the Dead, visiting one grave after another, and receiving money from the friends of the departed. By holding open-air meetings on these occasions I was able to preach to the people.

I have already mentioned that my magic lantern was of service to me in my lecture before the Pasha. The priests of the Armenian Church at Gaban hearing of the exhibition, invited me to give an illustrated lecture on the life of Christ in the local Armenian church. I thus had an opportunity of preaching the Gospel to an audience numbering about five hundred. They all seemed greatly impressed, as they very seldom heard the Word of God preached in

the Turkish language, which they could follow. In the Armenian Church the prayers and readings are in the ancient Armenian language, which is but little understood by the common people of Cilicia. The prayers are generally read rapidly and indistinctly.

CHAPTER III.

Medical Relief Work.



TO reach all classes throughout Cilicia further opportunities were at all times embraced. I found that by the distribution of simple medical remedies I was able to assist the very poor—Mohammedans as well as Christians. Jews also were visited at the request of the Rabbi. The cost of native medical advice for the cases which were beyond my limited powers was defrayed by a small sum raised among my countrymen. Other cases, which were more complicated, were sent to the Hospital at Aintab. Most of these patients had no means to defray their travelling expenses; but by reporting the cases to the meetings in the Young Men's Christian Association the necessary help was secured.

Amongst many others whom I and my native co-workers visited was a Mohammedan patient, who had been ill for many years, and at last decided to poison himself. He was shown the wickedness of committing suicide, and was placed under the care of a local doctor.

A widowed Mohammedan lady, who had been married twice, in each case to a Turkish military official, called at my house to consult me concerning her married daughter (an only child) who was suffering from an internal disease. The young lady was brought to my house by her mother, and her case was treated by a medical friend of mine. The mother took this course without the husband's knowledge, being afraid that he, being a Mohammedan

priest, would object to his wife being examined by a medical man. However, there have been cases where wives have been attended medically at the urgent request of their husbands. For instance, a well-to-do Mohammedan at Marash called upon me, and at his earnest desire I took his wife to an American medical missionary of the Aintab Hospital, who kindly undertook her case. Another gentleman, who belonged to the Gregorian Armenian Church, stayed with me ; and his wife, who was with him, was examined by the same doctor. These cases would not have come under the notice of the doctor had it not been for my introduction. Although these two gentlemen could afford to pay for the medical attendances, they needed my assistance as much as the poor, to give them a letter of introduction to the medical missionary, who seldom visited Marash ; and when there his time was so limited that he was unable to seek out cases. Ladies also consulted Mrs. Behesnilian, who was of great assistance to me in this work ; and in many cases her help proved of great value.

By enabling poor patients to go to the Hospital, many afflicted families were much benefited. A young widow, who belonged to the Armenian Church, had an only son, about six years'old, who was in a critical condition ; but the local medical men could not, for some reason, see their way to undertake the necessary operation. By supplying her with a letter of introduction and travelling expenses, she was enabled to take her son to the Hospital. In a fortnight's time he was cured. She called upon me, bringing her son in her arms ; and this time, instead of weeping in despair, she had a smile on her face and tears of joy in her eyes. She expressed her heartfelt gratitude for the great kindness and hospitality shown to her and the boy during their stay at the Hospital. She seemed deeply impressed by such Christian benevolence.

In another case, a family of the Armenian Church were

in distress, the father and mother having been for some time unable to do any work, owing to prolonged sickness. They also were enabled to visit the Hospital, and happily were cured; and the husband, instead of depending on the charity of the Church to which he belonged, was thus able to earn a livelihood for his family.

A Roman Catholic young man, a weaver, who endeavoured to earn enough money for the maintenance of his widowed mother and her children, had become lame in consequence of over-work, and was unable to walk. Neither could he any longer follow his employment. Weaving is a very injurious trade, in consequence of the operator having to stand in a pit while at work. Thus, the lower part of the body is in close contact with the damp earth. On my recommendation he was treated by a skilful medical man at Aleppo and by doctors at the Hospital at Aintab, and returned greatly improved.

A young man (Protestant), who was also a weaver, and who likewise had to keep his widowed mother and her children, had become a lunatic. When his lunacy set in, he was kept in a roughly-constructed chamber in his own house, as there was no Asylum in the town. Here he was kept chained; but often broke his fetters and ran about wild, doing much mischief. Owing to irresponsible misconduct of a trivial nature he was imprisoned for a year. He partially recovered under the treatment of medical men to whom I introduced him on his release. He finally was able to resume work. He had then a great longing to attend the services, and was allowed to do so.

Thus, by supplying the poor with simple medicines and enabling them to go to the Hospital, I had opportunities of pointing many benighted souls to the Heavenly Healer; and the work of mercy brought forth fruit in abundance to the glory of God.

CHAPTER IV.

Arrest and Imprisonment.



IN September, 1894, during one of my preaching tours in company with my wife, I was arrested at Osmanie on suspicion of having in my possession seditious communications from England and publications bearing upon Armenian affairs. We were accompanied by four young men (students) who were on their way to Tarsus. We were subjected to examination, and the Governor ordered my wife to be searched.

I knew that she was carrying in her pocket one of my sermons on the text, "In the world ye shall have tribulation ; but be of good cheer : I have overcome the world." And though there was nothing in the sermon against the Government, the text itself was enough to make them suspicious about me ; and if it had been seized, I should have been questioned on every word. Whilst delaying the Governor by saying that it was rude to have a lady's pockets searched, I was at the same time asking my wife in English—which the Governor did not understand—to conceal the sermon ; which she did.

It was evening, and my wife was in a dark corner of the court. The Mohammedan woman, who was appointed for the purpose, then examined in vain my wife's pockets and even our baby's clothes. The authorities were not satisfied ; and all the books and papers belonging to us were gathered in a box, sealed, and forwarded to Adana, the capital, to be examined. I was sent under an escort of Turkish soldiers to Adana ; whilst my wife, with our baby

Paul, about six months old (who became ill on the way), was obliged to travel one day alone, and spend one night in an inn at a village named Yarsoovat, where I was imprisoned in a dark, wet, and unhealthy cell. Here I had to remain all night, and suffered much.

On our arrival in Adana my wife was obliged to remain at the Protestant church, as our friends who were in that city hesitated to receive her in their houses, being afraid that the officials would be prejudiced against them. Thinking that my imprisonment would only last a few days, she went on to Tarsus, where in consequence of my non-arrival, and being a stranger in the city, she suffered much inconvenience.

I was taken to the prison, where I was put among those imprisoned for great crimes, whose filthy language disgusted me, so that I often had to close my ears. Their dirty habits made the place extremely unhealthy, and it was also full of vermin.

Drafts for £8 which I had with me were seized. These were never returned to me, in spite of my continued application; but after my release I obtained their value from the gentleman at Marash to whom I had first paid the money, thus cancelling the original documents. But the temporary loss of this sum was a great hardship, as during my imprisonment I was often obliged to live on dry bread alone. It is the custom in Turkey for a prisoner to provide his own food, unless assisted by outside friends. I was frequently taken before the Superintendent of Turkish Police, who tried me on behalf of the Vali (Governor-General).

Among the papers in my possession which were objects of suspicion were communications from the Prince and Princess of Wales, Right Hon. W. E. Gladstone, and the Lord Mayor of London, to each of whom I had sent a copy of "No MEAN CITY," and from whom I had the honour

of receiving acknowledgments. Owing to his limited knowledge of English, the Superintendent of Police seemed unable to understand the letters from august and royal personages, and asked me many questions concerning the Missionary work in Turkey. Some letters which had passed between my *fiancée* and myself when I was in England were the subject of some amusing questions.

The books in my possession (which were mainly theological works) had already been examined by the authorities in Adana on my way home in December, 1892, but they had not marked them as having been examined; although, of course, I was not responsible for this omission. On this occasion there was a fresh examination of the volumes; but there was nothing in their contents which justified my further detention, and I should then have been set at liberty.

The Vali, however, knowing that I was on my way to St. Paul's Institute at Tarsus, and, having a prejudice against the work carried on there, determined (illegally) to force me to return to Marash. This unfortunate prejudice of the Vali's seems to have been caused by the arrest (on suspicion only) of two of the students of the Institute, who were lodged in gaol with as little reason as was shown in my own case. Upon an examination of their books several letters were found, and these were supposed to contain seditious matter; but the fact was that they were merely letters from relatives, and contained no reference to public questions. The arrest of the students seems to have been as efficacious in discrediting the Institute as if they had been really guilty, and had been schooled by their tutors. Notwithstanding his secret determination, the Vali had openly promised the President of the Institute and myself that I should be released from custody and allowed to continue the journey to Tarsus, which I was desirous of reaching, in order to carry on evangelistic work. An arrangement had

been made between my London Committee and the President of the St. Paul's Institute for me to devote a part of my time to the furtherance of its work.

Although I was confined in gaol, I endeavoured to carry on work among the prisoners, by reading the Scriptures to them and by pointing them to the Saviour, who is the only Deliverer. These prisoners were greatly in need of comfort, as they felt most keenly the destitution of their families at home who were without support. There were many who were unable to get even dry bread, as they had no friends to look to ; and I was glad to share with them the scanty supply of food I managed to obtain for myself.

Two of the young men who were with me became ill, and one reached a critical condition ; but through prayer and the use of some simple remedies I had with me they both recovered. Another of the unfortunate inmates of the prison was an intelligent young Armenian, a student of St. Paul's Institute, who was arrested on his way home to Alexandretta during his summer holiday. His elder brother, who was maintaining their widowed mother and her young family, was also arrested as a relative of a suspect ; and he, too, was lodged in gaol. I was much touched when the mother appeared at the prison with the baby in her arms, having left her home and come about three days' journey, in order to be near her sons. She stayed in the town until their release (about three months), and by dint of hard work at the wash-tub managed to supply them with food and other necessities.

During my imprisonment in Adana some of the Turkish warders treated me roughly ; yet the governor of the prison, who was a Mohammedan and seemed to be a man of common sense, respected me, and instructed them to be kind to me. He further endeavoured to convince the Vali of my innocence, and urged that I should be allowed to continue my journey ; but in vain. My friends also

endeavoured to persuade the Vali to accept them as guarantees for my good behaviour ; and a Turkish official (who was related to an official at Marash, to whom I was known) also spoke on my behalf. I also experienced great kindness from the Superintendent of Police, who on several occasions ordered coffee while I was being examined. This was a mark of respect ; but I could not find out whether he was sincere regarding his treatment towards me.

I was frequently examined by the Vali, whom I endeavoured to convince of the genuineness of my work ; but he was not open to argument. On one occasion when I informed him I was responsible to my Committee in London, who had instructed me to work at Tarsus, he told me he knew better than I did. In fact, he suspected me of telling him untruths. He eventually was convinced that I had friends in England ; whereupon he warned me not to write to the English Consul. I replied that it was impossible to do so, as all letters (even those to my wife) were read by the governor of the prison before I was allowed to despatch them. It is a great mistake to suppose that the authorities in Turkey take no notice of the British or other European Consuls. No doubt the intervention of European Governments is distasteful ; but it carries great weight.

The prejudice against European influence even extends to articles of attire, and an amusing instance of this is furnished in connection with my first examination by the Vali. When I was arrested I was wearing my silk hat, and in order to escape hostile criticism I had enveloped it in a sash—thus disguising it as a turban. The Vali, on discovering that my head-gear was a European tall hat, was very indignant, and protested that, being a Turkish subject, I ought to have worn a fez. This was my usual custom, and I so explained to the Vali, adding that I was only wearing my hat to avoid it being crushed in the baggage. But I fear he thought that sedition was somehow

connected with my unoffending hat, and I was glad to get my wife to take it with her to Tarsus. There was then no opportunity to avoid crushing, as the only place in which it could be carried was the *mafa* (a cradle at the side of the mule), which also contained our baby.

At another time the Vali informed me that he had received orders from Constantinople to send me back to Marash ; yet when he was taxed in reference to my case some months later (after my release) he tried to show that he had no knowledge of my arrest ; but at last he formally confessed that he had arrested me. He also stated that he had informed his superior (the Governor-General at Aleppo) that he had no objection to my journey to Tarsus being completed. But of course this was not true. Once when I was before him he doubted that I was a Pastor, as I was not in possession of clerical robes ; and when he learned that I was a Protestant minister, he thought I was unwise in leaving the Armenian Church—as though he were less prejudiced against the latter, which was equally “infidel” in his eyes ! On another occasion he told me that his orders from Constantinople were to send back to their own villages all strangers coming to Adana. In that case he, being a stranger, would have been forced to leave the town ; and I am sure all the suspected prisoners would have been glad to have changed their unhappy surroundings for the peace and quiet of their own homes. Then again he would express sorrow for my wife in being made to change from one town to another while on our journeys. But he was constantly changing his abode also, and his own wife was as seriously inconvenienced.

After detaining me in custody for two months, in spite of all legal right, I was placed under the charge of soldiers ; and in this disgraceful manner was sent back to Marash, much as a robber or murderer would have been. The Vali also wrote to the Governor of Marash, advising him not to

allow me to leave the city. The whole proceeding was against the law, as the proper course for the Vali to have pursued was to have reported my arrest to his official superior, the Vali of Aleppo. Any enquiries from the latter concerning me would have been satisfactorily answered, as I had already been provided with a passport with his knowledge ; and he was thus acquainted with my work.

Upon my arrival at Marash, the Governor (being of a lesser rank than the Vali of Adana) had to retain me in nominal custody. He accepted guarantees that I would not leave the town, and granted me permission to preach ; so that I was enabled to undertake the oversight of the Protestant Episcopal Church during the absence of the Pastor through ill-health. After four months spent in the town I was happy to be able to welcome my wife on her return from Tarsus. The Governor at Marash also advised me to bring my case before the Governor-General at Aleppo, which I did ; and he kindly sent a very favourable reply to the enquiries from Aleppo concerning me, which doubtless helped matters. My wife had written from Tarsus to my London Committee, who kindly sent a sum sufficient to meet my prison expenses and my wife's support while awaiting me during my imprisonment. The Committee also presented my case to the Foreign Office, and instructions were sent to the British Consul at Aleppo to interest himself on my behalf ; and doubtless his intervention made my release easy. Indeed, I have found the influence of England helpful in every way in carrying on evangelistic work.

After four months' delay I received my discharge from custody, and was granted a passport, which enabled me once more to set out for Tarsus. Although the hot season was approaching at Tarsus, yet I was anxious to labour there before the people went to the mountains to spend the summer. In September, 1895, it became necessary for me to return to London to consult my Committee, as the period for which they had sent me had almost expired.

CHAPTER V.

Fire and Sword in Armenia.



SIA MINOR—the scene of early Christian martyrdom and enterprise—has again undergone most severe persecution; and, in addition to the many thousands of Armenian victims, over twenty native Protestant pastors and Christian workers have suffered painful martyrdom, having refused to embrace Mohammedanism.

One wishes the statements as to the number of the Armenian victims, as well as the unmentionable crimes committed, had been untrue, and that such things had never happened. There is no need to exaggerate with regard to the atrocities which have taken place in Armenia, as the acts of the cruel men are sufficient to make one's blood boil.

As it will be impossible to state in detail the full account contained in the Blue Book as to the occurrences and their causes, the attitude of the authorities and the population, and the dates in particular, it will suffice by the authority of Consular Reports to give only the names of the Vilayets where the disturbances took place, the number of the killed, and an estimate of the losses incurred during 1895 only.*

* See BLUE BOOK, TURKEY, No. 2 (1896), Correspondence relative to the Armenian Question—Reports from Her Majesty's Consular Officers in Asiatic Turkey. Presented to Parliament, February, 1896.

VILAYET.	NUMBER OF VICTIMS KILLED.	AMOUNT OF DAMAGE.
Trebizond	807	T£200,000.
Erzerum	2,463	1,720 houses and shops.
Bitlis	Over 800	Houses destroyed.
Van	Number not ascertained	160 villages destroyed.
Kharpoot	6,300	3,740 houses destroyed.
Diarbekir	1,191	T£2,000,000.
Sivas	7,060	Houses destroyed.
Aleppo	5,640	Houses and shops plundered.
Adana	300	T£50,000.
Angora	1,000	Bazaars and houses plundered.

Sir Philip Currie, in transmitting the above to the Marquess of Salisbury under the date of January 30, 1896, says:—"The number of victims has been entered only in those cases where there exist data for forming an accurate estimate. This was often found to be impossible, particularly in the case of villages respecting whose fate nothing was known, except that the region in which they were situated had been devastated. For instance, there is no record of the loss of life in the country districts of Van, Kharpoot, or Diarbekir. The total loss, respecting which accurate information was obtainable, amounts to about 25,000 persons; and if we add to this the massacres respecting which there are no details, the estimate may be increased to a much higher figure."

In the Debate in the House of Commons on March 3rd, 1896, the Right Hon. G. N. Curzon, M.P., then Under-Secretary for Foreign Affairs, said:—"I do not see how it is possible to deny or even to minimise the appalling character of those events. The number of 25,000 has been given on the authority of the delegates of the six Embassies at Constantinople; and, further, the evidence on which they acted was derived from their Consuls on the spot—the evidence of eye-witnesses, missionaries, priests, travellers, and others—and these figures are only given where the data for a correct estimate exist; and many of the districts are

omitted altogether. I myself believe that the number of 25,000, instead of being a maximum, is rather a minimum. It is fair also to bear in mind the incidents that have followed this carnival of blood. Whole districts have been desolated ; whole villages have been destroyed.

“I say deliberately—and I am only repeating what has been said by others of greater responsibility than myself—that this is one of the most appalling stories of misery I have ever read. If the old saying is true that ‘mortal tears to mortal woes are due,’ I cannot myself imagine a more pathetic spectacle in history.”

As a result of careful calculations based upon reports from reliable sources, I am convinced that during the disturbances which took place in 1895 and 1896, over 100,000 Armenian Christians lost their lives by fire, sword, and starvation, leaving nearly 100,000 widows and orphans to the care of the Church.

Why are the Armenians Persecuted?—For two reasons: first, on account of their religion; and secondly, because their progressive policy is misrepresented and misunderstood. No doubt, by reason of their holding the Christian faith, the Armenians have always been subject to the fanaticism of the followers of that religion the aim of which is to stamp out Christianity; and which, through the instrumentality of that earthly Power—its Defender—has been a scourge to those who do not profess it; whilst that Power is using all the means for the extension of the religion by which it stands. The Turks are taught to regard it their duty to compel the Armenians to deny Christ and accept the religion of Islam; and, on the other hand, they desire to be in the majority everywhere, so that the Reforms introduced by the European Powers shall not be carried out. The Mohammedans have full liberty to preach their religion everywhere; but the Christians dare not talk

with a Mohammedan on religious matters, even in private, for fear of being falsely accused of speaking against the Prophet or their religion.

The Armenians are looked upon with suspicion by the Turks generally, as well as by those in authority. They are suspected of having a political aim in their life-pursuits, whether secular or religious. No doubt they have evoked the jealousy of Turks by their active perseverance and by their progress in commerce and education. But the Armenians, as a whole, have always been loyal to the law of the country. They have always paid their taxes, without which the Government would have been unable to carry forward its affairs, as the present financial difficulty proves. The Armenians, who were becoming wealthier day by day, would have been a fruitful source of revenue to the Turkish Empire had the disturbances not taken place.

Speaking generally, the Armenians have never desired to be independent or to rebel against the Government. No nation could be more patient than they have been, in spite of imprisonment, suspicion, and barbarous ill-treatment. They have never applied to the European Powers for independence, but merely requested them to secure for them equality, equity, and religious liberty.

Do the Armenians enjoy no civil liberty?—The following facts explain themselves :

An Armenian was killed by the Turks. The widow called upon the Government for justice. The officials, after the first trial, acquitted the murderers, although the latter were convicted of the crime.

An Armenian farmer ordered some agricultural machines from France. The officials suspected him as if he had been in communication with that country on the Armenian question. He was compelled to pay a large sum of money

to the Turkish officials in order to get rid of them, otherwise he knew they would send him into prison.

A Turkish postmaster threatened an Armenian merchant as though he had a letter for him from America containing information on Armenian affairs. The merchant endeavoured in vain to convince the officials that he had written nowhere for news. The officials kept him in prison, where he became ill, and he had to obtain his release by bribery. After all, the merchant was not allowed to see the letter of which the postmaster alleged possession.

Many other similar circumstances might be furnished.

Have Armenians any Claims upon Europe?—Their claims are threefold, viz., from political, commercial, and humanitarian points of view.

I.—The Signatory Powers have pledged themselves by signing the Treaty of Berlin. Article lxi. reads as follows:—

“The Sublime Porte undertakes to carry out, without further delay, the improvements and reforms demanded by local requirements in the provinces inhabited by the Armenians, and to guarantee their security against the Circassians and Kurds.

“It will periodically make known the steps taken to this effect to the Powers, who will superintend their application.”

II.—Armenians are not the inhabitants of Armenia only, but they reside in almost every part of the Turkish Empire. Generally speaking, they are the only people in Turkey capable of making transactions with foreign countries, and of disposing of the goods sent from Europe and sometimes from America, which are chiefly bought by the Armenians, for they alone can appreciate their value.

“The aggregate trade of the entire Turkish Empire is put down at $18\frac{1}{2}$ – $22\frac{1}{2}$ millions sterling for imports, and at $11\frac{1}{2}$ – 14 millions for exports. In this England shares to

the extent of 41-45 per cent. of the imports, and 37-45 per cent. of the exports; Austria, 19 and 8 per cent.; France $12\frac{1}{4}$ and 29 per cent.; and Russia, $7\frac{1}{2}$ and 2 per cent. respectively. Constantinople (more than 200,000 Armenians reside in the capital itself) may probably claim one quarter of the imports, and the same portion of the exports. The principal non-European ports are Trebizond, Samsun, Ismid, Smyrna, Mersina, Alexandretta, Beyrout, Haifa; the ports of Crete, Benghazi, and Basra.*

III.—If the Christians of Armenia had no other claims upon Europe, they at least deserved the sympathy and intervention of the Powers on the grounds of humanity. The European Powers are well aware that the Armenians, as a nation, cannot defend themselves, being in a minority. To leave them to their fate and at the mercy of the persecutor is against the law of humanity, which requires that the strong should defend the weak. It is for the Powers of Europe to answer whether they have been doing their duty on behalf of the oppressed Armenians as they ought.

Should Armenians Emigrate?—The emigration of the Armenian Christians involves the removal of at least one-and-a-half million people; the cost of which, at £20 per head, would amount to the fabulous sum of £30,000,000! It is obvious that such a course is quite impracticable.

Again, there has been great difficulty in securing means to maintain the individual Armenians who have found their way through stress of circumstances to this country and to America. My countrymen do not wish to live on charity in a foreign land; and, seeing that sufficient work cannot even be found for European and American citizens, it is not advisable to encourage them to leave their own homes. The amount needed to keep one Armenian in

* *Longman's Gazetteer of the World, Chisholm.*

England would furnish the necessaries of life to several in their own country ; and those who have come here would now gladly return home. So that it is evident that those who have the interests of the Armenians at heart cannot do better than to relieve the suffering and starving, and plead with God for their deliverance.

As emigration is impracticable, and the necessary pecuniary assistance cannot continually be sent for their succour, the only thing to be done is to enable them to live a peaceable life and earn their own living at home. This can only be brought about by the joint efforts of the Ottoman Government and the European Powers.

We do not object to be under Turkish rule as long as we are allowed to carry out our life-pursuits in freedom.

CHAPTER VI.

A Typical Armenian Town.



MARASH has passed through a terrible experience, and the scenes of outrage and carnage will never pass from the memory of the survivors.

Prior to the recent massacres the population of Marash was upwards of 50,000, about 15,000 of whom were Christians. Of these over 1,300 have been killed. There are four native Evangelical Churches in the town : and before the outrages there were over 2,500 communicants and adherents. The Marash Protestant Christians have, in the past, generously supported various educational and religious enterprises in connection with their churches. For the erection of the Theological Seminary in their town, 400 Turkish liras (£360) were collected, and many who had no money gave their useful domestic property towards it ; and an equal amount (400 liras) was contributed towards the erection of the Girls' Training College.

For twenty years Christian work in Zeitoun, and also for ten years in Gaban, had to a great extent been supported by the Protestant Churches at Marash.

Nearly all the Christian workers at Tarsus and other towns in Cilicia, and of various other parts of the Turkish Empire, are either natives of Marash, or have received their education in the Theological Seminary. This Seminary was one of the first buildings burnt in the recent outbreaks.

The massacres at Marash were fearful beyond description. Three Christian quarters, covering a large area, were burnt to ashes. Let me take my reader in imagination to some of the desolate places, and visit some of the bereaved families in that town.

Here we see ground covered with *débris* and ashes, which tell a most sad tale. Here was an Armenian church which

the mob fired, and the women and children who had sought refuge inside perished in the flames.

Here is a family. See the widowed mother and her fatherless children: it is a very painful sight. What has become of their father? I tremble to answer. He was my most intimate and honoured friend and co-worker. Alas! he was first flayed alive and then cut in pieces in the presence of his agonized wife and weeping children. The cruel hands did not spare even the eldest son; he might at least have been a comfort and help to the family, whose sun has set, and who are under a cloud of deepest bereavement. The head of the family was a member of the Armenian Church, and of a very progressive type, who preached in one of the old churches (I often lent him my books to help him in his studies), in addition to his school duties in the Academy belonging to the Protestants. He was honoured by the Protestants, as well as by members of the Church to which he belonged.

How can that afflicted widow forget the terrible scene of her beloved life-companion's death!—or the little ones who also witnessed their dear father in terrible agony. I can myself scarcely think of the cruel scenes without tears springing to my eyes.

Let us turn our thoughts to the upper part of the city. Here we see another desolate ruin, where there were three newly-built stone houses, in which notable Protestant families were residing. These buildings were burnt to ashes by the mob, and some of the residents perished in the flames. An educated young lady (the daughter of a deceased Protestant pastor) witnessed from the windows of a neighbouring house the murder of her widowed mother, grandfather, grandmother, and uncle, with his six-year-old daughter: the house was set on fire, and their bodies left to be consumed!

A young woman, with four children, witnessed the

murder of her husband, and the home, which he had built with so much hope and pride, destroyed by fire. He had been a real friend to me for many years, and was first cousin to my wife. I have felt very keenly for his bereaved family since I have received the sad news of his unnatural death. My wife writes:—"You wished me to give your kind regards to my cousin; but he is too far from me—I cannot find him on earth."

Ascending the hill we pause at a house, the inmates of which have been plunged into the deepest sorrow, which is also shared by myself. The victim in this case was my wife's father. Being in great anxiety as to the state of my family, I had telegraphed through the Foreign Office for news. My father-in-law hastened at once to the post-office to send a reply. My wife and her three younger sisters and brother sat at home with their mother waiting for the return of the head of the house. *He never returned!* Passing over a bridge on his way to the post-office he was fired at by a Moslem, without the least provocation, and fell dead upon the spot. What happened afterwards could not be discovered; neither have his relatives seen his body.

I received very pathetic letters from my wife, from which the following are extracts:—

"We are deeply grieved in these days, for we have lost our dear father. We are alive, but feel very lonely. Our baby (Paul) cannot see any one in the house to call 'papa.' I rejoice to receive letters of consolation from you. I wish I could hear the same words spoken by your living voice. Oh, when will the day come when we shall again rejoin each other? A human being could have no strength to endure all this without help from God. His consolation and the power of His Word are wondrous! We have peace and joy in Him. I feel sure that, if it had not been for the strength of the Lord, we should despair. Let His will be done! We need your prayers and comforting words. Please give my kind regards to the friends in England, who pray for and help us."

Pursuing our journey we may see several houses which belonged to the missionaries, but which were also plundered. A lady who had been watching the dreadful scene from one of these houses, seeing a large crowd of Turks coming towards them, said to her companion, “Our time has come; let us go down and die with the girls, and pray that nothing more than death may befall us.”

Let us now visit the places of worship belonging to the Protestants at Marash. Two of them were looted of rugs, mats, and organs; the pulpits, windows, and doors were carried away, and the inside of the building was cut to pieces. The mob profaned the House of God, and trod His Holy Book under their feet, crying, “Let your Esa (Jesus) come down and save you.”

The Communion vessels which had been presented to the Churches by friends in England or America were taken away by the mob. After the massacres, those whose lives were spared came together, and when the Lord’s Supper was observed, they felt deeply grieved that the feast of the slain Lamb of God was deprived of its outward ornaments.

The Protestant Episcopal Church, in which I have often preached, has been left without a Pastor. Its honoured minister, who was educated in Constantinople, preached for about ten years in Cairo. He founded the Church at Marash, and was its Pastor for upwards of twenty years with much spiritual blessing. He fell a victim to Turkish cruelty, and before death was subjected to torture.

It has been said by some that a small amount of money will go a long way in Armenia. This is true only in times of plenty. With vineyards trodden down, and the food supply from other districts scanty and irregular, much more is now needed for the articles which could be purchased at a cheap rate prior to the disturbances.

The survivors are now in a state of most dreadful

destitution : husbands, fathers, and sons, have been slain ; the shops plundered, and houses burned to the ground ; so that the survivors of many a family once in comfortable circumstances have not so much as a drinking-cup left.

The comparatively well-to-do Christians, who were able to employ their poorer brethren, have been massacred or plundered ; those who were able to earn their living chiefly by weaving or working in fields and vineyards have now nothing to do. The workshops of the tailors, boot-makers, &c., have been wrecked, and the vineyards and gardens which belonged to the Christians have been trampled down, and the vines and fruit-trees have been destroyed. These might at least have brought a little help to the fatherless and widows.

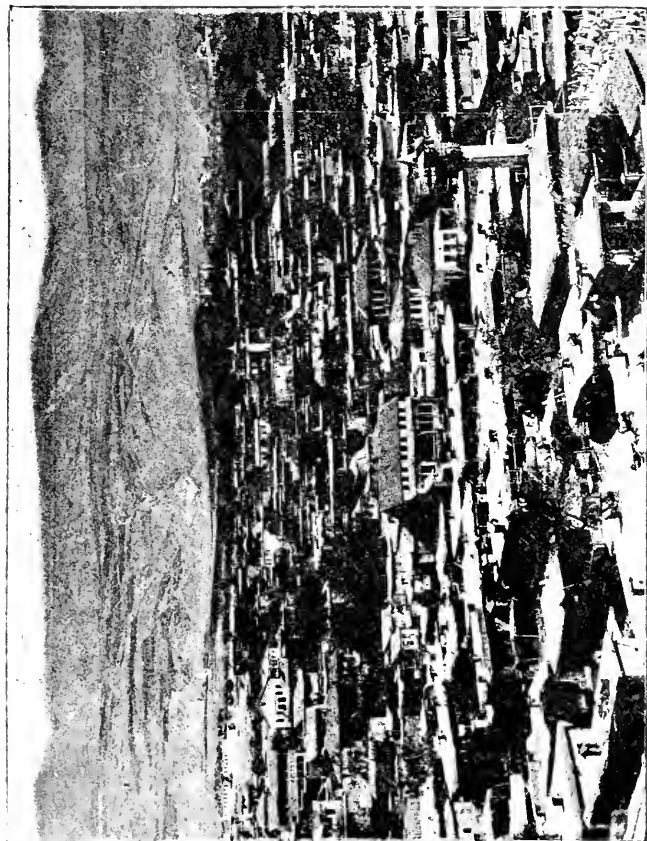
By the generosity of friends in Britain, I have been enabled to send pecuniary help to the sufferers at Marash, especially to the fatherless and widows of those martyrs who had either taken an active part in the work of God, or who generously subscribed towards it. Money has also been forwarded to the missionaries in that town for distribution amongst the distressed belonging to the local Protestant Churches, and the plundered native pastors, preachers, and students.

The amounts contributed by friends in England have been forwarded for distribution amongst the sufferers at Marash, and the following are extracts from reports to hand. A letter of acknowledgment from the plundered students of the Theological Seminary :—

"We are extremely grateful for your efforts on our behalf. Please convey our heartfelt thanks to the friends in Britain for their practical sympathy with us, who are preparing ourselves for the Christian ministry."

The son of an Armenian Priest writes :—

"The members of our family are cheered with the timely pecuniary help you kindly sent us. From the recess of the prison my father expresses his gratitude to the friends."



MARASH, NEAR TARSES

My father reports :—

"I had been visiting the afflicted; but before the remittance from you I was unable to help them pecuniarily. Through the money which you sent, nearly fifty families have been helped. Among others who have been visited was a widow whose two sons were killed, one of whom was married. His widow and four children are in great distress.

"They are all very grateful to the English friends for their generosity."

My wife writes :—

"Accompanied by a widow, we visited the bereaved families of the Protestant Episcopal Church, whose Pastor was killed, and the following have been helped :—

"A Christian brother, one of whose arms was cut off, has been left with four children, and being unable to do manual work is forced to beg. . . . An orphan boy, whose parents were killed and his home burnt down, and who is without any means of sustenance. . . . A widow, whose house was plundered, was left in ill-health to take charge of five girls. The eldest is obliged to weave, which is man's labour. . . . A widow, whose husband was killed, her house pillaged, and she left destitute with her two children. . . . Another widow, whose husband (well-to-do) and married son were massacred, and her house plundered. There are six members in the family. When we visited her she was weeping and doing the washing of another family, whilst her youngest child was crying for bread. . . . Another widow, whose husband was shot dead, and her house was plundered; with six children she is in distress. . . . Here another homeless orphan boy is wandering about. . . . Another widow, whose husband and son were killed, and her house was destroyed. . . . Another Christian brother, whose house was plundered in one of the neighbouring villages, and who was compelled to be circumcised. He is now a refugee at Marash, and has returned to his former religion. . . . A widower, upon whose wife's head a huge stone was thrown from a housetop, killing her instantly, has been plundered and left with five children. There are many similar cases. . . ."

A most pathetic letter from a highly-placed dignitary in the Armenian Church describes in a touching manner the calamities which have fallen upon the Christians at Marash and the neighbouring villages. Fathers have been slain, hundreds of girls have been taken away, and thousands of widows and orphans have been left homeless and helpless.

The Council of the Protestant Church write :—

"The Almighty at times preserves the lives of His servants, that

through them He might manifest His goodness to His suffering people. By protecting the life of Joseph in prison, He afterwards fed through him the starving Israelites in Egypt. In His infinite goodness the Lord released you from prison, and by His good providence led you to England to plead the cause of His suffering people in Armenia. Our Church is deprived of its furniture and ornaments; but, thank God, the people are flocking to hear the Word of God, and the building can scarcely hold them. It is very sad for us to see the House of God bereft of its outward beauty, and we are desirous to restore it. Thanking you heartily for your practical sympathy with the widows and fatherless of our Church, we, as a congregation, shall rejoice if you assist us to repair the house of God, where the bereaved and broken-hearted people come together and comfort one another."

Similar communications have also been received from the other two Protestant Churches; and I have in my possession hundreds of letters from various parts of Asia Minor, describing the distress and misery which exist among the Armenian Christians; but I regret that in this volume I am unable to give further extracts.

We observe a great difference between the summer and winter scenery in Nature. During the former season tender plants and trees, being clad in their beautiful garments, present a charming view; whilst in the latter they wear their mourning robes, expressing deep grief. Armenia is now clothed in its winter garb, more sorrowful than that of Nature. The heads of many Armenian families, who fell dead by the weapons of remorseless men, as trees are felled by the raging of severe winds, are lying in gory graves, and whose broken-hearted widows, wearing rags, are shedding tears over them, while their little ones join in their dirge. Alas, unhappy ones! Their beauty has altogether faded away, and they look like tender plants blasted by the cruel easterly wind. Many Armenian homes, which were lightened and gladdened by the presence of the husbands and fathers, have now been darkened by depressing clouds of sorrow and sadness.

To be an orphan is very sad; but to be a defenceless one

is worse. To lose a father under any circumstances creates intense agony in a young heart ; but to part from him by unnatural death is much more distressful. To witness the last moments of a father and receive his parting kiss is a heartrending scene for a child ; but to see a strong man dying in torture is a most dreadful sight.

In one sense the Armenian girls and boys cannot be called orphans, as most of them have their widowed mothers alive ; but since the mothers are unable to maintain them, they are truly orphans.

Learning from my wife that there are many fatherless girls at Marash, who have lost, during the recent massacres, one or both parents, or whose relations may be unable to support them, I felt bound to plead their cause among the Christians of this country.

Through the generosity of the Churches in Great Britain, I was enabled to open an Orphanage at Marash, in September, 1896, where some bereaved Armenian girls have been brought up under my wife's care. In addition to being maintained, they receive Christian education as well as secular knowledge, and are trained for the duties of life.

We are anxious that each girl, whom we endeavour to bring up, should have a friend in Britain willing to defray the cost of her support, which is £10 per annum.

We are happy to state that several of our girls have been adopted by friends in this country, who subscribe £10 each annually ; while the others, for the time being, are maintained from the funds contributed in smaller amounts.

In the hope that other ladies may do the same, I would like to inform my readers of the Armenian Mission, Great Yarmouth, of which Miss C. Wilkes (formerly connected with the Missions to Deep-Sea Fishermen), of 28, Camperdown, is the local Hon. Sec. and President. Through her strenuous efforts a deep interest has been aroused in this town and elsewhere, on behalf of the Armenians,

among some ladies who meet each week at the above address, supplying their own materials for the benefit of my work, and each member tries to urge others to become associates. In 1896, they presented me with £21 on behalf of the two fatherless girls supported by them in our Orphanage. In 1897, they gave me £30; £20 for the orphans, and £10 for rescue work among the Armenian widows; the contribution for 1898 being still larger in amount. This money is the result of unflagging interest and continuous endeavour. Many of the ladies have to work for their own livelihood, and I feel much encouraged by their co-operation.

The Armenian sufferers at Marash and in the neighbouring villages have been assisted in three ways:—First, pecuniary assistance has been sent for the maintenance of the fatherless girls under our own care. Secondly, temporary help has been given to the widows, enabling them to look after their own children in their impoverished homes. Thirdly, the native Evangelical Churches, much crippled through the disturbances, have been assisted in carrying on their important work among the bereaved, who need to be reminded of the consolation and promises contained in the Word of God, which is their only comfort.

CHAPTER VII.

Armenia and the Powers.



ARE the troubles of Armenia a thing of the past?

This question has more or less exercised the minds of the people of this country. There are many in Britain, as well as in other parts of Christendom, who either think that Armenian troubles are over, or that the whole question is a hopeless case ; and they seem to be wearied of furthering the cause. They think that their efforts hitherto have been, comparatively speaking, fruitless, and that the resolutions passed in various parts of the country were not respected as they deserved to be by the British Foreign Office.

Knowing well the circumstances in which my people are at present placed, and being acquainted more or less with the efforts which have been made through the British Government respecting them, I may be allowed to answer the question.

As long as Armenia continues in her present state it cannot truly be said that her troubles are over. It is true that for several months past some parts of the country have been comparatively quiet ; but appalling misery, resulting from the diabolical outrages of 1895 and 1896, is still existing, and unless the country is really protected by Europe, a general disturbance may break out at any time. The Powers of Europe seem to be one in principle, and they are well aware of the reforms needed in Turkey.

It is to be regretted that through the recent war between Turkey and Greece the attention of the Powers has been diverted from Armenia, and consequently the claims of that unhappy land have been overlooked ; but I do not believe for one moment that the Powers have left the down-trodden people to their fate. It must be remembered that each country has her own claims, and each has to consider the best way to sympathize with the oppressed without bringing upon the people of Europe overwhelming calamities. Having communicated with the Foreign Office about fifty or sixty times, and often called in person, I have been assured that the Government of this country is pursuing its work in a quiet but wise manner with regard to Armenia. Most of the cases which I have brought before its notice have been satisfactorily dealt with, and with good results.

It will be wise for the people of this country to weigh their words of censure before expressing themselves on the Armenian question. Because of the thoughtless utterances at times made in this country, the cause of Armenia has greatly suffered. Of course, every person has a right to express an opinion on the subject ; but I think confidence must be placed in those who are held responsible for England's relation with other countries. It must be borne in mind that international relations must be taken into consideration ; and as Britain holds herself responsible with the other Powers, she is bound to work in concert with them. I believe the Government of this country is working on behalf of the Armenians as much as lies within its power.

On my arrival in London in September, 1895, one gentleman of my Council of Referees, through whose influence the British Foreign Office had taken special interest in me and released me from prison, took me very kindly to the permanent Under-Secretary. The latter received me most cordially, and expressed gratitude for the

information I gave. I believe that interview had a good result, and after that the Prime Minister and the officials paid more attention to my applications. I received prompt replies to every letter which I sent.

As a matter of fact, my own family at Marash received material kindness from the Government of this country, which sent special instructions during the disturbances to the British Consul at Aleppo to protect them.

Some people have a wrong impression in believing that the people of Zeitoun were spared because of their self-defence. No doubt their mountainous region had more or less provided a shelter ; but when they were at the point of being completely destroyed by the Turkish soldiers, I was pleading for them in this country, and it was through the prompt action of the British Foreign Office with the Powers that that town was saved. Further : after the massacres, thousands of my countrymen in Armenia were kept in dungeons. In the province of Aleppo alone, there were more than 300 prisoners whose cause I pleaded unceasingly till relief came. It might be said that they were released by the intervention of the six Powers ; but it must not be forgotten that *the Power* which is specially interested in Armenia is Britain.

I at times feel much annoyed by some in this country who say that England has no influence in Turkey. I have learned by experience that Britain has great influence in Turkey ; and she has in many cases shown her supremacy.

CHAPTER VIII.

Armenia's Greatest Need.



ARMENIA'S greatest need is the Gospel of Peace ; this I have already endeavoured to show in the preceding chapters : only by this means can true reforms be secured in Turkey. Sometimes even Christians blame the Powers of Europe, as if they were expected to do the whole work of deliverance ; and such think that they themselves have no individual responsibility in the matter. Some say, "It is a national question," and the Church, with folded hands, thinks that she need not interfere. Armenia's first claim is upon the Christians of Christendom.

There is no need, I think, for me to remind the public that my countrymen have been suffering for their Christian faith ; and their more favoured brethren in this country must sympathise with them. I have already shown that if the Armenians are to be evangelized it must be done by the Churches of Great Britain.

The British Government has its own Consuls in nearly all the provinces of the Turkish Empire, by whose instrumentality much can be done in the way of facilitating Christian work. After the disturbances, a missionary in Armenia, who is a British subject, was to be expelled from the country as if he had encouraged the Armenians to rebel against the authorities ; but the British Foreign Office

intervened, and the missionary can now carry on his work without hindrance. If the people of this country wish to call the attention of their Government to Armenia, they must send their sons and daughters there, who, by their presence in that country, will realize the real need of the Armenians, and supply the people here with information on the subject.

Why should the Churches of England neglect their responsibility in regard to Armenia's spiritual need? If the heathen need the Word of God, why should not the Armenian Christians have the co-operation of this country in carrying on the work? England cannot excuse herself on the ground of lack of means. She has opportunities of evangelizing Armenia as well as heathen countries. The former, being a Bible land, has special claims upon this country. If the Armenians are evangelized, they would be better able to promote Christianity among other nations of the East, being one with them in many respects, and knowing their ways of receiving the Gospel.

Moreover, the Turks need the Word of God. The religion which they confess cannot supply the need of their benighted souls. Christianity, which makes the family life happy, must be embraced by them before they can live it out amongst others. I used to feel very sorry for the Turkish families who were deprived of that sweet fellowship which existed in the Christian households. If a person is not taught to love his wife and children by the religion which he confesses, how can he be expected to love others? If the religion of Islam had been sound, it would have brought about a brotherly love amongst its followers. A Turk who would be divorced from his wife for a simple excuse, and destroy the whole family, can easily mar the happiness of a country. Religious liberty cannot be expected in Turkey, unless the people there are brought to that state of mind by which they can realize its importance.

Britain possesses freedom, not so much the result of political reform, but as the consequence of the proclamation of the Gospel principles.

I again repeat that the Christian Church of the West has not done her duty to the lands, including Armenia, from which she first received the Bible. It is to be regretted that she does not yet see the real need of that oppressed country. Through the massacres in Armenia, God is plainly telling the Church to be loyal to the Master's command. With regard to that needy country where Mohammedanism is the prevailing religion, and where professed Christianity is at a low ebb, she seems to be unconscious of the Divine call.

In labouring on behalf of my countrymen, I further need the co-operation of Christians in Britain. The unsettled state of things in Armenia prevents me working among my people in person, and I feel sure that my presence in this country is a great advantage to arouse and sustain interest in my oppressed fellow-countrymen.

CHAPTER IX.

The Remnant.



AS the result of the recent troubles there are to-day 50,000 orphan and fatherless children, and a proportionate number of widows. Only 10,000 of the orphans have been rescued by the generosity of friends in Britain and elsewhere. The widow, who has been deprived of almost everything, is waiting for her fate in her impoverished home. Can you realize the trial under which the Armenian widow is placed? The Turk—who has killed her husband in her sight—forces her to live with him in disgrace.

You will, I am sure, be glad to know that by means of the practical assistance sent from Britain, many lives in Armenia have been rescued.

The orphanages founded at different parts of the country have been the means of lessening the distress and cheering the hearts of both the widow and her child.

One day an Armenian widow called upon my wife and asked her whether God was merciful when He had permitted the Turk to kill the husband and sons and take her property away? In asking this question she had no wish to make complaints against the Almighty, but she was perplexed. My wife tried to remind her of the promises contained in the Word of God. Although she firmly believed in them, she could not understand why she should be left to herself,

having nothing to save her children from starvation. When my wife told her that she would receive one of her daughters into our Home, she was much rejoiced and comforted.

During the disturbances, the Armenian women have proved themselves to be true believers, by standing by the side of their husbands, sons, fathers, and brothers, and exhorting them to "be faithful unto death."

The faith of two brothers was severely tried. They were told by the neighbouring Turks that unless they confessed the religion of Islam, the alternative for them was to be killed. They both never hesitated to die for their Master's sake. They would rather seal their faith with their blood. With heartfelt emotion they told their mother of the trial. For a time she could utter no word, but subsequently she addressed her sons in the following manner: "For a widow like myself it is very hard for me to be parted from my two sons—who are my sole comfort in life—at one time, and by unnatural death; but, through the grace of God, I am able to exhort you to 'be faithful unto death.'" It was a heart-rending separation for the mother and her sons, and she will never meet them again here below; but in the land above the sorrowing mother and the martyred sons will join with one another, where there will be no more parting. As soon as they bade their last farewell to their mother, they left themselves in the hands of the persecutors, as dumb sheep, who killed them with torture. While the sons are worthy to be praised, the mother has proved herself to be the martyr by giving up all that she had for the sake of Jesus, and she deserves the sympathy and practical assistance of Christians everywhere. Many other Christian women of Armenia have shown similar heroism.

According to the recent news which I have been receiving almost every week from the native pastors and deacons, the remnant are, on the whole, in utter distress. Many are driven to live on boiled herbs merely, and hundreds perish

day by day. The poor children in towns and villages suffer greatly.

Owing to the want of funds, I am very sorry we are not in a position to receive many orphans into our Home at Marash, Armenia. The war in South Africa has been a great hindrance to raising sufficient funds even for the maintenance of the fatherless girls under our care. But whatever friends in this country may be willing to contribute, our girls are grateful, and sing to their Heavenly Father, saying :

“ Thou art the most loving Father,
And a tender Shepherd ;
Thou leadest us in Thy pastures ;
We are all Thine own herd.

“ Thou dost wipe all our tears away ;
We have been left homeless ;
Thou dost comfort us, Lord, alway,
For we are fatherless.

“ Thou art our God, Heavenly Father ;
For ever Thou livest ;
All our troubles become lighter ;
In Thine arms Thou carriest.

“ Thou givest us our daily bread—
The Heavenly Giver ;
By Thy mercy we all are fed ;
We thank Thee for ever.”

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